THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.*"—Gal. iii: 26-27.

No. 45, Vol. LXIV. Thursday, November 6, 1902. Price One Penny.

CHRISTOPHER COLUMBUS: WAS HIS WORK DESIGNED BY GOD?

BY ELDER LEVI EDGAR YOUNG, PRESIDENT OF THE SWISS MISSION.

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of my brethren.

And I looked and beheld a man among the Gentiles who were separated from the seed of my brethren by many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land" (I. Nephi xiii: 10-12).

At the close of a warm day in the year 1487, a stranger with a little boy stopped at the door of the old convent of Rabido in southern Spain and asked for bread. The man was Italian, and his face was bronzed from the extreme exposure to the sun. He had a look of determination, and his calm, self-possessed expression portrayed a soul. The good friar, Marchena, took him in, and for a few days the wanderers were housed and fed. The stranger was Columbus, and the boy, his son Diego. In the quietness of the cloister, nights were spent in study and prayer. The monks pursued their work just as monks always did. They said mass, and wore pious faces and the world and the people went on in the old-time way, just as they had done for ages. The peasants worked in the fields, where grew the rye and the wheat. Old men and children herded the cattle and goats along the waste places. The good house-wives made cheese and gathered honey, while they sang their simple songs in their own simple way.

In the convent of Rabido, the monks gave ear to Columbus' plans and theories. The good, religious men could not understand them. But the honest friar was impressed. He assured the navigator of his faith and prayers, and for months afterwards, tenderly watched the little Diego. Columbus had found a friend. His course was being carefully watched by his God.

II.

Christopher Columbus was the product of a peculiar age. The great movement known as the revival of learning was spreading through western and southern Europe. There was a rising of a new spirit of liberty and humanity. Men were becoming conscious of their own rights as men. Printing had been invented and the mariner's compass was directing the seamen on their long journeys to the west and south. Martin Luther was soon to begin his work as an apostle of a new religious thought. Great forces in society were at work—forces that were to lift man to a higher stage of life and work. The old order was changing, giving place to new. Agriculture was the chief pursuit of the people; but it was an agriculture of the crudest kind, for the peasantry lived simply from hand to mouth. War played such an important part in the history of the middle ages, that some have estimated that during that period over two billion lives were lost in the name of religion and liberty. The peasantry were very poor. They did not know how to get the best results from a limited amount of energy. The man of the middle ages was low in his morals and ideals. His little plot of ground was his world, and all he knew was that a seed cast upon the ground to-day brought the harvest on the morrow. Day in day out, he worked just as the European peasant works to-day. His plow was very simple and heavy, and was drawn by a faithful ox. He was coarse in his daily life, his ideals were low and sordid.

One great and powerful church ruled in the spiritual affairs of the people. It ruled all temporally too. This was the Roman Catholic. Its followers say that Jesus Christ was the founder of it, and that each successive pope holds the keys of authority. One thing is sure, this organization has done much good. It has preserved the name of Jesus and therefore has exerted a powerful influence on civilization. But we are sure of other things as well. It has many rites and customs to this day that are not in accordance with the mind and will of the Lord. The priests of the middle ages did very bad things, but we must remember that it was a dark period of human toil and struggle. It was of this church that Nephi of old spoke when he said: "And it came to pass that I saw among the Gentiles the foundation of a great church." The prophet continues and says very bad things about this organization, all of which history has proved more or less true.

A guiding force was now to take hold of the thoughts of men. Great characters were to be raised up to become instruments in the hands of a higher power. There was to be a progress in the consciousness of freedom. Like the sun, the world-thought was to move from the east to the west.

III.

Up to the last part of the fifteenth century the American continent had remained unknown to Europeans. Who ever dared to think that the setting sun was but rising on a land of peace and beauty? a land where thousands of the tribe of Manasseh roamed over hill and plain in ignorance and woe. What

poor monk or what toiling peasant ever dreamed of another hemisphere? Yet the poet Pulci's prophecy was soon to come true. Long years before had he sung:

His bark the
Daring mariner shall urge far o'er
The western wave a smooth and level plain,
Albeit the earth is fashioned like a wheel.

Man was in ancient days of grosser mould
And Hercules might blush to learn how far
Beyond the limits he had vainly set,
The dullest sea-boat soon shall wing her way.

Men shall descry another hemisphere,
Since to one common center all things tend;
So earth by curious mystery divine,
Well balanced hangs amid the starry spheres.

At our antipodes are cities, states,
And thronged empires ne'er divined of yore.
But see the sun speeds on his western path
To glad the nations with expected light.

"God rules in a mysterious way, His wonders to perform." The time had come to bring a lost portion of His children to light. But who would ever brave the Atlantic with all its terrors? Who would think of sailing into the unknown? A few had the idea of the sphericity of the earth, among them Columbus. It was not a new idea. As far back as the Greek age of reason, and the time of the philosopher Pythagoras, the conception that the earth is round was taught. The Greeks gave the thought to the Romans, and they in turn gave it over to the people of the middle ages, when re-enforced by Arabic lore, it was a clear and distinct teaching in the days of Columbus.

That Columbus was a great student of nature and a thinker there can be no doubt. From many he had heard of the sphericity of the earth, and he was also greatly influenced by a celebrated Florentine physician by the name of Toscanelli. But when he was first inspired by this idea no one can tell. That it came as a light from the Master there can be no doubt. One thing is true. When once he believed the earth to be round, he was as sure of it as we are to-day. Years of study, thought, faith and prayer had prepared him for the rigid examination that was to take place before the learned men in the old convent of St. Stephen.

IV.

"Stern as the land before them, and strong as the waters crossed;
Men who have looked on the face of defeat nor counted the battle as lost;
Uncrowned rulers and statesmen, shaping their daily need
To the law of brother with brother, till the world stood by to heed;
The sills of a greater empire they hewed and hammered and turned,
And the torch of a larger freedom from their blazing hilltops burned;
Till the old ideals that led them grew dim as a childhood's dream,
And caste went down in the balance and manhood stood supreme.

"The wanderers of earth turned to her, outcast of the older lands,
With a promise and hope in their pleading, and she reached them pitying hands;
And she cried to the old world cities that drowse by the eastern main:
'Send me your weary house-worn broods and I'll send you men again.'"

During the winter of 1486, Columbus was in Cordova selling maps and charts. Owing to the war in which Spain was involved, the King ordered a convening of the learned men of the University of Salamanca to listen to the navigator's scheme. Salamanca was the centre of learning and contained the noted astronomers and cosmographers of the day. The meeting was held in the old Dominican convent of St. Stephen, and here Columbus was lodged and treated well during the examination which was held before professors, church dignitaries and friars. In the celebrated art gallery in Dresden is a picture of this scene. The artist was Julius Roting, who died in Germany a few years ago. Columbus is in the midst of a seemingly animated discussion, and yet his expression is one of calm dignity and self-possession. The council was opened with prayer, and the erudite men sat back to listen to the tale of the humble navigator. He knew from the bottom of his heart that he was right, and this coupled with his natural genius must have given him a look of majesty and dignity that awed his examiners. The story did not appeal to all. A few opened their hearts to him. The rest were entrenched behind their pedantic bigotry. But truth was standing before error; the light of heaven before the light of earth. Columbus was denounced as a misanthrope and dreamer. He then applied to England and France, but before anything was done by either one of these nations, King Ferdinand and Queen Isabella became convinced of the worth of the scheme of the Genoese and they promised him the desired help. The western world was now to be made known to man. The descendants of Manasseh were to be brought to the light.

"What if wise men far back as Ptolemy
Judged that the earth like an apple is round;
None of them said, 'Come along. Follow me,
Sail to the west and the east shall be found.'"

Columbus discovered America in 1492. What an event in the world's history! Who can ever describe the results therefrom? A new life took hold of mankind, the darkness of the ages was dispelled, and the children of men were to begin a new epoch in their history—an epoch that has never been equalled in splendor and knowledge. A great prophecy of Nephi had been fulfilled. The fulfillment of more of his prophecies was made possible in the future.

We ask here, what were Columbus' motives? Listen to his own words. "God made me the messenger of the new heaven and the new earth of which He spoke in the Apocalypse of John, after having spoken of it by the mouth of Isaiah, and He showed me the spot where to find it. . . . In the execution of my western enterprise to India, human reason, mathematics, and charts availed me nothing. The design was accomplished just as the Prophet Isaiah predicted. Before the end of the world all the prophecies must be fulfilled, the Gospel preached all over the earth and the holy city restored to the Church."

Such was his testimony. He brought about a realization of the dream of the ancients. Was not his work designed by God?

I SAY *shame* on the man who will give way to his passions and use the name of God or of Christ to curse his ox or his horse, or any other creature which God has made; it is a disgrace to him.—BRIGHAM YOUNG.

DR. HUGHES ON UTAH.

It is refreshing to hear the judgment of a competent witness regarding the Latter-day Saints. There are writers of many classes who treat the subject. Some are too superficial to deserve notice; some see only the evils among the people, and imagine much more than they see; some judge them without bias from the true standards of civilization and humanity. Dr. James L. Hughes, the noted Canadian lecturer and educator, lately returned to his home in Toronto from a visit to Utah. He was the guest of the State Teachers' association, and gave six lectures before that body. He visited different places and met many of our people, having thus an excellent opportunity of judging conditions fairly. The following interview was printed in the Toronto *Mail and Empire*. Dr. Hughes said:

"I found the people to be intensely interested in education. The school buildings are well constructed and the schools are admirably conducted. The people are more deeply interested in giving their children high school and university education than I expected. Many of their young men and women, after graduating from the colleges and universities in Utah, go to eastern universities in America or to European universities. In music especially they seem to be proficient.

"I was much interested in the co-operative organization of the Church. Boys of thirteen years of age are organized into classes called deacons, and are given various kinds of work in connection with the Church. Among other things they clean out the churches and collect all the funds given by the Mormon people of their district for the benefit of the poor. In cases where widows have no one else to cut their wood these boys cut the wood for them. In other ways these boys are trained to do Church work from a very early age. When they grow older, in their high schools and colleges, their special aptitude is carefully noted, and as soon as they are old enough the best of them are chosen by the Church to do mission work of various kinds in different parts of the world. There are now one thousand seven hundred young men and women doing mission work for the Church. The president expressed much interest in the Canadian colony of Mormons in Alberta, and told me that they were flourishing very satisfactorily, and that they had this year erected a very fine beet sugar mill for the district. He and Professor Tanner, superintendent of Mormon education, were particularly anxious to get good teachers for Mormon children in Alberta.

"One thing that interested me very much was the fact that leading Mormons are often more interested in the education of their daughters than of their sons. President Smith's two daughters were educated in New York City, one in domestic science and art, the other in kindergarten work.

"In regard to polygamy, I was informed that only a small percentage—between three and four per cent—of the families had ever been polygamists. The polygamous order was always restricted, and both men and women who did live in that order with whom I conversed appeared to regard the order as one of deep religious significance. The question of polygamy is not really a vital question in the Mormon faith. While most of the leading men and women that I met are in favor of polygamy, they recognize the United States

law as supreme, and will in future carry out the law. The abandonment of polygamy does not interfere with the vital elements of the Mormon faith.

"The general standard of intelligence is very high, at any rate in the cities, and the general appearance of the people in their earnestness and enthusiasm reminds one of a Canadian audience more than any other audience I have seen in the United States."

HOPE.

PAPER READ AT LIVERPOOL BRANCH SUNDAY SCHOOL.

THE first organized effort of the babe's mind is manifested in hope. The little creature that has just begun life is too weak to do or to fulfill, but it is hopeful of being able to do in the future and of having its desires and impulses fulfilled. Hope leads it to venture to stand erect and strive to walk, and hope encourages it to try again when repeated falls would naturally convince it that its body was never constructed for anything but creeping on all fours. Hope alone makes tolerable the weakness of childhood. Take away from the boy's mind the thought that he will some day be as big as his brother or his father and his happiness is gone. However innocent and joyful childhood may appear to grown persons, all know that the one great longing of early years is for maturity.

Not all lives are successful, and this is due in many cases to the lack of hope. This is a gift of very great importance. Speaking figuratively, hope is a sister of faith, the wife of judgment and the mother of courage and energy. Sometimes judgment divorces hope, of course in that case the judgment must be very bad; but when hope leaves, she takes her children with her. Judgment is a very clever man. He can work out great problems and do wonderful things, but the moment hope leaves him he has no joy in his work. She always encourages him and appreciates his cleverness, and the two good sons, courage and energy, go one on each side of him to carry out his plans against all opposition. Sin is a very great enemy of hope, and is almost always the cause of her being separated from judgment. Sin quickly takes her place, and poor judgment grows not only bad but weak. The children of sin are idleness and despair, and after a little while they grow up and rule the house completely. They cannot be gotten rid of so easily as hope, courage and energy, and at last judgment dies and the life is a failure.

As childhood would lose all its joy if hope were not there, so manhood would lose all its power. What missionary could leave his home and go to a foreign land and labor among strangers if he had not hope? How terrible would be the parting with dear ones if he had no thought of returning and beholding their beloved faces again! How wearisome would be his labors if he had no hope of doing good! How intolerably wretched would be his life if he had no hope of maintaining his integrity, chastity and honor!

For the wicked, as age advances, hope passes away. They realize this and therefore dread old age. For the good, time brings an increase of hope, and it acts on them much as it does in childhood. The righteous realize more and more as they grow old how weak and helpless they are here in mortality, and

they look forward to the happy future when there will be no more pain or sorrow, sickness or death, sin or corruption. The hope of meeting the Lord without shame but with peace and gladness makes them willing to labor diligently and suffer patiently here on earth. As the child's life begins with hope, so the Saint's last thought is a hopeful one. "To Thee, O God, I commend my spirit," whether uttered or unuttered, are the dying words of the faithful.

And what shall we say of ourselves? Let us be pure, earnest, zealous, self-sacrificing, law-abiding, and hope will grow within us. We cannot long be hopeful and at the same time have a bad conscience. Let us hope that our Sunday school may grow in numbers and efficiency. Let us hope that many of our friends will come and take part with us. Let us hope that our singing may improve, and that we may be better prepared in our classes. All this may be if our hope is sincere. Let us cherish the divine graces of faith, hope and charity. Without faith and charity, hope is nothing.

HEBREWS NOT ALWAYS JEWS.

THE *Jewish Spectator* discusses the question, "Who is a Jew?" and points out that a person is not born a Jew but a Hebrew. Jew he becomes by education. A Hindoo may become a Jew, just as he can become a Mohammedan. One is not a Jew because born of Jewish parents. The *Spectator* explains:

"One may be a Hebrew by birth, and the parents may be good Jews; yet the child may preach atheism, and, of course, is no Jew. It's the same with Christians. Good Christian parents may bring up a child who would turn atheist, and as a matter per se an atheist is no Christian. The belief in God as the Supreme Being and the Creator of all, and the reverence of that God, and a broad charity toward all His creatures makes a man a Jew, a good Christian or a good Mohammedan. This much each faith has in common with the others. In their peculiarities, which are signified by the several names, they are sovereign and independent. He is a Jew who holds God's word in hand and heart, who sacredly obeys the laws proclaimed from Mount Sinai, and who reveres the people who marched with these laws through fire and water and all sorts of persecution around the earth, proclaiming on the way, Jehovah is God, into the hearts of the civilized nations. He is a Jew, his faith we call Judaism."

According to this, when a person is said to be a Jew, reference is made to his religious belief; when he is said to be a Hebrew, reference is made to the nationality. The distinction it is just as well to keep in mind."—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE Utah county schools have engaged Professor E. H. Eastmond to introduce manual training and art in all the district schools.

COLONEL WILLIAM J. BRYAN, who at the last two presidential elections in the United States has been the Democratic candidate, visited Utah, October 21st, 1902, and during the day delivered a number of speeches in different cities in the interest of Democracy.

AT a recent meeting of the Salt Lake Stake Sunday School union all the Sunday school missionaries were honorably released preparatory to the organization of a stake board. This change is in accordance with the desire of the General board and will doubtless be carried out in all the stakes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 6, 1902.

EDITORIAL.

God and Satan Personal Beings.—Letters from two readers of the Star, recently received, mention the subjects of a personal God and a personal devil. It is important that both subjects be understood; the first especially, because salvation is dependent upon our knowledge of God. A very great deal of mysticism concerning supernatural things has clouded the minds of men since the Apostles and their associates fell asleep. About that time revelation from the Lord ceased, and the darkness that caused the discontinuance grew naturally more impenetrable. It was found necessary to promulgate creeds, and these being uninspired were worse than useless.

Ever since the Council of Nice declared: "We worship one God in trinity, and trinity in unity," the world seems to have given up the idea of trying to understand and know our Father in heaven and His Son Jesus. The Church of England makes this mystical declaration: "There is but one living and true God, everlasting, without body, parts or passions." While the religious have been making incomprehensible definitions, the irreligious have been rejecting the personality of God entirely, and the one Being whom every creature should know intimately and love with all the intensity of the heart seems to have grown farther and farther from the life of man.

The savage is wont to imagine a god in everything that manifests power; the pantheist imagines that every power and every thing is but a part of one organism which he calls God. Truth is with neither one nor the other. Certainly all things together manifest a unity of design, having the appearance of one organism, so completely are the different parts of creation dependent upon each other. Yet it is impossible to conceive, for example, of even two human souls with their essential individualities lost and only one or part of one individuality remaining. But if the universe is not one living, intelligent being, with man, animals, stones, the earth, sun, stars, and all other things as parts, then there is some living, intelligent Being, greater than all these, who has designed the universe and who controls it. This Being has personality, because He has and manifests intelligence. Intelligence, which is the comprehension of truth, is an attribute of the personality that comprehends, and cannot exist alone.

But the question arises, whether a personality cannot exist without body or parts. It certainly is unthinkable. The human mind cannot grasp it, and therefore it is presumably not true; for it seems probable from any standpoint that the Creator would make Himself comprehensible to His creatures, and it

is absolutely certain that He would, if we believe the Bible. Christians cannot with any consistency whatever declare that God has not body or parts and still believe the Savior's words, "And this is life eternal, that they might *know* thee the only true God and Jesus Christ, whom thou has sent;" for as just explained, a being without body or parts is unknowable to the human mind. By body and parts we do not mean necessarily such material as is subject to gravity. Spirit is material as much as is flesh. To say that it is immaterial is to say it is nothing.

Trustworthy men have testified that they have seen spirits, angels and Gods. If they saw them with their natural eyes or by any other means, it is certain that the heavenly beings had bodies of some kind, else they were invisible. Adam, Enoch, Abraham, Moses, Isaiah and many other ancient seers have borne testimony that they saw God and other heavenly beings. St. Paul declared in his time that he had seen the Lord Jesus, and the words of the righteous Stephen just before martyrdom were, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Here he saw two persons, God the Father, and God the Son. The same kind of vision was given to Joseph Smith when he prayed for light in the year 1820. He saw distinctly and conversed with both the Father and the Son. Joseph Smith and Sydney Rigdon bear solemn testimony that on the 16th of February, 1832, they "beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshiping God and the Lamb." These testimonies, ancient and modern, are indeed believed by only a few, and are scoffed at as unworthy of belief by those who, in the common affairs of life and in science, rely upon the testimony of others for ninety-nine per cent of what they believe implicitly and say they know.

There was a time when practically every body in Christendom, though believing God to be without body, without parts and without passions, had a very lively belief in the personality of the devil. In fact everything that seemed unfortunate or bad was charged to the personal agency of Satan, and the idea was that all evil had its origin in him. In later years, however, many have built up their philosophies without any personal devil in them at all, and recognize only the principle of evil. Both positions are wrong. Evil certainly exists independent of Satan. Evil is the contrast of good, and as good has always existed, so has evil. Evil may not always have an advocate; but when Lucifer, the son of the morning, rose up in rebellion against his Father and brethren and was conquered and cast out of heaven, he became a devoted advocate of evil. As his knowledge and powers were arrested in their development, there are doubtless heights of goodness he never knew and therefore depths of wickedness that he cannot comprehend. He has fought so strenuously against righteousness, however, and clung so tenaciously to sin that he has passed the point of possible repentance. When the time comes that he is shorn of his power, he will be at heart wicked still; "the end, the width, the height, the depth, and the misery" of his fate is not revealed to man. It will be just, for the Lord will not punish unjustly any being, great or small, for the sake of revenge.

Lucifer and his angels are personages of spirit. Satan talked to Eve

and Cain, contended with Michael for Moses's body, went "to and fro in the earth" in the days of Job, came to Jesus, conversed and had companionship with Him for a time, and with his angels spoke to the Savior and others from the bodies of those whom the foul spirits had possessed. Since the restoration of the Gospel, devils, inside and separate from human bodies, have been seen and heard. One of the most notable cases occurred at the introduction of the Gospel in England in the year 1837. A legion of evil spirits attacked Apostle Heber C. Kimball and his companions at Preston. These men saw the demons plainly, heard their words and noted their gestures and the expressions of rage and hate on their faces. Only the divine protection of the Lord preserved the brethren from destruction.

Gratifying Increase in "Star" Subscription.—The Star wishes to thank the Presidents of conferences and traveling Elders for the lively interest they have shown in the increasing of this journal's subscription. During the last four-and-a-half months there has been an average increase in the conferences of eight per cent. In no case has the subscription diminished, and in only a few has it remained stationary. Naturally some of the conferences have been more successful than others, as the fields and methods of any two Elders are not the same.

President Lyman has taken up the matter at each of the conferences that he has already attended and urged the brethren to strive to increase the subscription during the last quarter of this year at the rate of one subscriber for each Elder. Some of the conferences have not yet been visited, but they still have nearly two months to accomplish this work. It is sincerely hoped that they will be able to do so. President Henry H. Blood writes to President Lyman from London: "The task you set us of getting an average of one Star subscriber each this year is completed. The nineteen (missionaries) have secured twenty-one subscribers since you were here, several of them investigators." As this work has been done in less than a month, it should be an encouragement to the Elders of other conferences that have not made up their quota yet.

J. J. C.

Arrivals.—The following missionaries arrived in Liverpool per s.s. *New England*, October 30, 1902: For the British mission—John H. Horsley, Victor V. Phillips, Brigham City; George W. Willis, Jr., Frank Brown, Winnifred Brown, William G. Lambert, Salt Lake City; Albert Manwaring, J. Frank Allred, Provo; Joseph Ogden, Richfield; Henry Hone, Benjamin; Orson H. Anderson, Koosharem; John Cooper, Nephi; Charles G. D. Jarvis, St. Johns, Arizona. For Scandinavia—Niels P. Anderson, Elsinore; John F. Johnson, Weston; Joseph F. Quist, Alma E. Rasmussen, John M. Thorup, George A Knudsen, Axel L. Fikstad, Salt Lake City; Amer E. Hansen, Brigham City; Joel M. Poulsen, Richfield; Hans J. Christiansen, Logan; Alfred B. Helquist, Koosharem; Peter S. Andersen, Mount Pleasant. For Germany—Isaac F. Tuckett, Salt Lake City.

Appointments.—The Elders for Great Britain who arrived per s.s. *New England*, October 30, 1902, have been appointed to labor as follows: John H. Horsley, Sheffield; Albert Manwaring, Manchester; Joseph Ogden, Bristol; J.

Frank Allred, Orson H. Anderson and George W. Willis, Jr., Irish; Henry Hone, Grimsby; Victor V. Phillips, Nottingham John Cooper, Scottish; Charles G. D. Jarvis, William G. Lambert, Newcastle; Frank and Winnifred Brown, London conference. Elder John W. Saunders is appointed to preside over the Manchester conference.

THE semi-annual meetings of the Irish conference of the Church of Jesus Christ of Latter-day Saints will be held in the Whitehall Buildings, Ann Street, Belfast, November 16th, 1902, services commencing at 10:30 a.m., and 2:30 and 6:30 p.m. A general invitation is extended.

THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held in the Temperance Hall, Middlesbrough, Sunday, November 2, 1902, President L. Sumner Pond, Jr., presiding. Of the missionaries from Zion there were present President Francis M. Lyman of the European mission. Elder L. Sumner Pond, Jr., president, and all the traveling Elders of the Newcastle conference.

President Pond called the conference to order at 10:30 a.m., and after the opening exercises Elders Baugh and Baker administered the sacrament.

President Pond welcomed the Saints and their friends and reported the condition of the conference. We are getting a better hearing of late among the people. The Saints are alive to their duties, the tithing roll has increased, the meetings are better attended and the list of subscribers to the STAR is larger than ever before. He then read the statistical and labor report and presented the general and local authorities of the Church.

Elders White, Snyder and Stewart each bore strong testimonies and spoke upon the apostasy and restoration.

President Lyman was desirous for all men to become familiar with our doctrines. If a man has faith he will obey just as sure as a man will breathe who has life. The legitimate fruits of faith are repentance and obedience. We want members who are thoroughly converted. If you do not want to love your enemies and live godly in Christ Jesus we do not want you.

After the opening exercises in the afternoon Elders Montgomery, Campbell and Ririe spoke upon the necessity of intelligent worship, and explained the doctrine of baptism very clearly. President Lyman said no people in the world believe in religious liberty more than do the Latter-day Saints, and all reports of blood atonement, other than the atonement of Christ, are contrary to the spirit and genius of the Gospel, and therefore not countenanced by our people.

After the usual exercises in the evening, Elder Astle called attention to the similarity of treatment accorded the advent of Prophets and Apostles in ancient and modern times. President Pond spoke upon salvation for the dead. Life lasts after death. The unrepentant dead are not forgotten, nor are they irredeemably lost. We need no longer be in doubt regarding our dead kindred.

President Lyman said that every person under the sound of his voice could know God and Jesus Christ by following out the plan laid down by the Master. We want to contend for the same knowledge of Deity which Peter possessed, and we can obtain it from the same source from which Peter received his absolute certainty of the identity of the Redeemer.

During the services Elder White sang "The Heavenly Song," and Miss Alice Brettle sang "The Golden Pathway." Between the morning and afternoon sessions President Lyman met with the traveling ministry and local priesthood, and gave some very timely and much appreciated instructions.

On Monday morning a priesthood meeting was held at which President Lyman gave instructions to the Elders and they were assigned to their fields of labor as follows: Sunderland—James Astle, William G. Lambert; Wallsend—Joseph A. White, John S. Baugh; South Shields—William A. Montgomery, Orange D. Baker; West Hartlepool—Wilford N. Snyder, William T. Stewart; Middlesbrough—David Ririe, Leo Pickett, Charles G. D. Jarvis; Pelton—William Howells, Thomas A. Condie.

JAMES ASTLE, Clerk of Conference.

THE GENERAL CONFERENCE.

THE BURDEN OF THE WORK BEING PLACED ON THE SHOULDERS OF THE YOUNG.

(Continued from page 694).

AFTERNOON SESSION.

The meeting in the Tabernacle Sunday afternoon was one of the most heavily attended in the history of the big building, and an overflow meeting in the Assembly Hall and an outdoor meeting were found necessary for the edification of the crowds. Following is an account of the proceedings in the Tabernacle:

The choir sang the anthem, "The mountain of the Lord's house." Prayer by Elder Hugh S. Gowans, president of the Tooele stake. The anthem, "Praise the Lord, all ye nations," was sung by the choir.

ELDER RUDGER CLAWSON,

of the council of Apostles, was the first speaker at the afternoon session He said in substance: This is a large congregation, come to hear the word of God. And the Lord is certainly not far away, though we do not see Him as do the heathens their god. He quoted from the Doctrine and Covenants to the effect that the priesthood are to be taught from on high, and that what they say under the inspiration of God is entitled to be called scripture. It is a great responsibility, therefore, that they sustain who address the conference. And it is imperative that the people give heed to the words spoken. Various subjects have been discussed during the sessions already held. Among these has been the principle of tithing. Is there any need of touching upon this subject? Then there is the law of the Word of Wisdom, which has also been referred to, and the necessity of magnifying our calling in the priesthood. Is it needful to say anything about these principles? There are in the Church people who live up to the spirit of the Gospel in many respects who yet lack in obedience to some one or more of these principles. As long, therefore, as there are any who neglect any one of these laws, it is necessary to speak of these things in the conferences of the Saints. This is why so much is said on these subjects. And so there is no lack of instruction. These subjects, too, are spoken of in the other meetings of the Saints.

Yet there are some who do not obey. Obedience is necessary to the reception of any blessing. Jesus taught this principle in example as well as by precept. At the tender age of twelve Jesus said to His mother, "Wist ye not that I must be about my Father's business?" Later He said to John the Baptist at the river's side, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He was willing even to be crucified. He was therefore a perfect example of obedience. We must learn to emulate this perfect obedience. But it is so hard for the Saints to learn this that the brethren have to speak of the same things largely every conference. When the Saints are able to live up perfectly to the laws which they have received, then the servants of the Lord will be inspired to speak of other principles.

I know that this is the work of God. I rejoice in the testimony that I have received, and hope to be faithful to my trust.

Charles Kent sang the hymn, "O my Father, Thou that dwellest."

ELDER ANDREW KIMBALL,

president of the St. Joseph stake, was the next speaker. He had come almost two thousand miles to attend this conference and the people of his stake would hail with pleasure the information which he would have to carry back with him. He spoke of the pleasant location of the St. Joseph stake. It was a desert country, but was made one of the most fruitful parts in the country by a successful process of irrigation. There was a Church school, which had about two hundred students. The school had the national guard, and the governor was proud of his "Mormon" boys. The Arizona people are broad-minded and liberal. The stories which cause so much excitement elsewhere create no comment there at all. A friend of President Kimball, not a member of the Church, had asked for a recommendation to enter the temple when he came to Salt Lake City. He told the friend that he would have to be baptized first. But instead Brother Kimball gave him a letter of introduction to President Snow, who was decribed by this friend as a good and grand gentleman. He asked that God might add his blessing upon the Saints everywhere.

ELDER WILLIAM T. JACK,

president of the Cassia stake, next addressed the conference. Removal from the headquarters of the Church, he said, had increased his appreciation of the conference. He had been called to the Cassia stake about two years ago, and he had cheerfully responded to the call. The part of the country in which he was located was very large. The only thing that the people need materially is greater facilities for irrigation. Spiritually he could see a growth. Already they had a Church school where one hundred students were being trained in the principles of the Gospel.

The opponents of the Church, he thought, would find a source of discouragement in the fact that the youth of Zion were taking such a firm hold on the truth. The older generation were passing away, but the Gospel had as sure a footing as it ever had. It must, on the other hand, be a source of joy to the leaders of the Church that so many of the young men who have been called to address the conference had testified so strongly to the truth. He prayed that the Saints would sustain the hands of the authorities.

ELDER SAMUEL BENNION,

president of the Uintah stake was called upon to speak to the conference.

He spoke upon the necessity of serving God faithfully. The people will be tried, if they had not been tried already. He said that the Uintah stake was a good country. Some of the people there, however, were restless, and wanted to move into a more fruitful district. But in the main the people were satisfied with what they had. He concluded by asking God to bless the congregation.

ELDER FRANK Y. TAYLOR,

president of the Granite stake, next spoke to the conference. The people of that stake, he said, are a good people, living up to their duties. The priesthood had sustained the presidency in their labors. It was necessary, he thought, to look more to the lesser priesthood. If this part of the priesthood were properly cared for, there would be less difficulty in the higher quorums. The Deacons, Teachers and the Priests should be given something to do, and should be honored. Lately in his stake they held a conference of the lesser priesthood, where practical lessons had been given to the young men. The lower quorums should be encouraged. He thought that in each ward there should be a quorum of Teachers and of Priests. The young men ought to be graduated in the priesthood.

He said that we should do more missionary work among our youth. There are young people in all the wards who need a word of counsel and encouragement. Elder Taylor related an instance where, by a few kind words, a young man had been brought from neglect to activity in the Church. Many a young boy could be directed to a successful life, if he is taken in hand in the proper time. We go thousands of miles to preach the Gospel to strangers, and do not sometimes feel that we could do the work of missionaries at home. The home should be made the most pleasant place for the young. It would be a good thing sometimes to sell a calf or a horse to place good books before our children. In conclusion he bore his testimony to the truth of the Gospel.

ELDER MATTHIAS F. COWLEY,

of the council of Apostles, was the concluding speaker. He was pleased with the way in which President Smith had conducted the conference. It was a good thing for the presidents of stakes to follow this pattern; not in a mechanical way, but in the spirit of it. The Spirit of God should be listened to by those who conduct the meetings of the Saints.

There should be a disposition on the part of the ward and stake officers to settle their difficulties in the place where these originate. Apostle Cowley read from section 42 of the Doctrine and Covenants, concerning the way in which difficulties should be settled. Those who are called in to settle difficulties should keep silence concerning everything connected with them. The punishment should be as broad as the sin, but no broader. It should be made as easy as possible for people to repent and have forgiveness.

The conference had been deeply interesting to him, one of the most interesting, in fact, that he ever attended. And this was because the Holy Spirit had directed the mind of the President.

Elder Cowley spoke of the questions which are so frequently asked the leading authorities. He thought that these questions had better be asked of the local authorities. The Saints ought not to overlook the priesthood in the wards and stakes.

The priesthood are God's representatives on the earth. Those who despise these divinely appointed men, despise the Lord, who called them. There should, therefore, be more attention given to this authority. It should be the desire of all to magnify the priesthood which they hold. The Bishops should encourage the organization of quorums of Priests. It is the duty of a Priest to teach the people. God had appointed this office in the Church. He related how President John Taylor had respected the Priests when they visited his home.

He counseled the Saints not to run after any strange doctrines, for the truth is to be found within the Church.

PRESIDENT JOSEPH F. SMITH,

addressed the conference for a few minutes. He directed attention to the fact that the speakers thus far had been selected from among the presidents of missions abroad, presidents of stakes and other leading men. He remarked that the people could see whether any mistake had been made in their selection for the positions held by them. The Holy Spirit had rested upon them. They are representatives of God on the earth, to preach salvation to its inhabitants, and hold the keys for the building up of His kingdom. "God bless them forever."

The choir sang, "Rouse, all ye mortals." Benediction by Presiding Patriarch John Smith.

[TO BE CONTINUED].

CURRENT EVENTS.

THE DOUKHOBOR EXPECTATION.

THERE is a strange and pathetic migration going on in Canada at present. The Doukhobors, a Christian sect that originated in Russia, and after terrible persecution was transplanted to Canada, have now left their farms and are marching eastward towards Winnipeg. They number about two thousand souls. Their object is to convert others and meet Jesus, whose advent they await. They are very peculiar in their views, dress in cotton clothes and will use nothing made of leather. Many are barefooted, while the rest are using rubber footware. Their only food is wild berries, raw wheat and what they are given by the pitying people. The sick are being carried on litters. A number of children have been born on the way. During a severe snow-storm Monday night they had no other shelter than a grove of alder bushes. When morning came their condition was found to be extremely pitiable, but their faith was unshaken. It is probable that the authorities will compel them to return to their deserted homes.

DISASTERS.

The trouble in eastern Africa is not changed. Colonel Swayne has been recalled to advise the Foreign Office, and General Manning has assumed complete control over the expedition against the "Mad Mullah." Operations will not begin for about six weeks. A report from Colombia announces that four hundred rebels were killed in a battle last week. There has been no loss of life reported from the Guatamala earthquakes and volcanoes, but 200,000 cwt. of coffee has been destroyed. A collision last Friday night off Dungeness,

southeastern England, between the Liverpool steamer *St. Regulus* and the Spanish *Enero*, caused the sinking of the latter and the drowning of twenty-two men. The barracks being built at Czenstochan, in Russian Poland, collapsed last Saturday, killing at least fifteen workmen and injuring forty others.

USE ME, O LORD.

Use me, oh Lord:
Let not this day's declining sun,
Behold one duty still undone;
Nor let me falter by the way,
However great the heat of day.

Use me, oh Lord:
Thy willing servant I would be,
Subject in all things unto Thee;
And though my light may faintly gleam,
It may some errant soul redeem.

Use me, oh Lord:
For I am still a child of Thine,
Fashioned by hands that are divine;
I am a part, however crude,
Of Thy sublime infinitude.

Use me, oh Lord:
Let not me useless here abide,
A child to idleness allied,
Subject to sin's corroding power,
That blights the joy of every hour.

Use me, oh Lord:
Thou dost the twinkling stars so high,
The lofty peaks and hills near by,
And e'en the tiny drops of dew;
Oh Lord, in mercy, use me, too.

Use me, oh Lord:
Why should I longer here remain,
If unto Thee I yield no gain?
If round my path the cobwebs loom.
Where only sweetest flow'rs should bloom?

Use me, oh Lord
Stretch forth Thy guiding hand to me,
And lead me nearer unto Thee;
That in Thy service I may trace
The glory of my resting place.

HYACINTH, in the *Young Woman's Journal.*

DIED.

SMITH.—At Maxstoke, near Coleshill, October 15, 1902, Ann Smith; born 1820.—*Utah papers please copy.*

WALLIS.—At Springfield Towers, Shuckstock, near Coleshill, Warwickshire, October 17, 1902, William Wallis; deceased was born December 22, 1834.

MURRAY.—At Glasgow, October 21, 1902, John Murray. Deceased was sixty-seven years and six months old. He was baptized April 14, 1857.—*Utah papers please copy.*

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.